

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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OBTAINING DIVINE FORGIVENESS.

[CONCLUDED FROM PAGE 228.]

WHAT else must he do after having repented of these sins, and after having forgiven others that have sinned against him? Then he must offer his petitions to the Almighty, in the name of His well beloved Son—the name that God loves best. For He has said that no petition can come to Him and receive favor if it be not offered in the name of His Son. It was that Son who willingly left His royal abode by His Father's side, and came to earth to be born among men under the most humble circumstances; to be a child in a poor family, to take a stable for His room, and a manger for His cradle; who was willing to go through life in an unostentatious way, a king in poverty, exhibiting by every action of His being that He was humble, and that He was willing to suffer for the benefit of others. It was that same Jesus who was so poor that He had not a coin to pay His taxes with, and yet who had faith that His Father would not desert Him, because He was on His Father's business. The same Jesus who declared with such pathos, "The foxes have holes in which to lie, the birds of the air have nests in which to rest; but the Son of man hath not where to lay His head." The man of sorrows. The man that was acquainted with grief. The man that was spat upon. The man that was smitten by the hand of an unchristian and ungodly soldier. The one who had thorns driven into His head and a robe of mock splendor placed upon Him; the man who bled for others and died a death of indescribable agony to redeem a wicked world; the man who suffered all these things and who bore them willingly, because His Father required Him to. Is it any wonder the Father shows favor unto Him? Is it any marvel that He has said that "the surest way to my favor is to bring your petitions in the name of my well beloved Son?"

Parents, have you never had sons away from home, far beyond the ocean perhaps, traveling in foreign lands ; and after awhile some person comes to you who has just arrived from distant parts, and brings you a letter in which it says: "This person is a friend of mine ; I wish you would receive him, father (or mother), and treat him kindly for my sake, for he has been kind unto me, and I have had much pleasure in his society." And suppose it were signed with your son's name, would not you receive that wayfaring man with honor ? Would not you love to talk to him ? And would not you show him every favor that you could ? And think you that your Father in heaven is so different from you, that there is no resemblance between Him and you ? Why, He has made you in His own image, and He has told you that you are His own children, and that you have within you the same nature that He has. He loves His sons just as much as you do yours. And He has one Son who has done more than all the rest ; one Son who has been more dutiful than all the others ; one Son who never broke a commandment of His ; one Son who thinks and feels as He thinks and feels, who is so like unto Him that if you see the one you have seen the other. And if a petition comes up to Him in the name of that well beloved Son, depend upon it, it will receive consideration at His hands ; depend upon it, that He will be moved and His heart will be softened because of that. It is for that reason that we have been told to offer all our supplications, and to perform all our ceremonies and ordinances of the Church in the name of Jesus Christ. It is for that reason that we partake of the sacramental bread and water in the name of Jesus Christ. It is for that reason that we administer to the sick in His name. For it is a name of power. A king may leave, for the time being, his throne, and travel in other countries, having vested for the time being a regent, say, the heir to the throne, with all the rights of regency, and he makes proclamation to the people, "While I am gone, receive the words of my son. Take you the decisions of this regent that I leave in power. They are unto you as if I had spoken them myself." The kings of old oftentimes gave their signet rings into the hands of favored ministers, and said unto them, "Seal any document you choose with that ring, and it shall be unto the people as a standing law." Our Lord and God is not so unlike all others that we cannot make comparisons ; because if comparisons be impossible, so also will an understanding of His purposes be entirely impossible. But we are able to compare to some extent, always realizing that He is pure, and that the organizations, institutions and persons that we make comparison with are weak and impure.

Such power is connected with that name that even the spirits of evil are compelled to obey it. While Christ lived upon the earth, the agents of Satan knew Him. They recognized Him as He walked one day among the tombs, and there found a man who was insane and infested with evil spirits, and had destructive propensities about Him. The spirits within that man said, "Oh, Jesus of Nazareth, our time has not come yet. We know you have the power ; but do not speak the word yet. It is not the time for Thy terrible vengeance." They knew what favor that Son of God had in the sight of His Father. When at last He undertook to cast out

the spirits, they begged of Him, as a special favor, that they might go and enter the swine that were feeding in a field near by. They knew His power, and that God honored that Son of His. And so know we; for twice has the Lord spoken the words, "This is my beloved Son, in whom I am well pleased." Therefore, if you would have forgiveness for your sins, offer ye your petitions in the name of Jesus Christ.

But beware that you use not that name unworthily, for God is jealous of it, and He has decreed that most terrible punishments shall come upon those who use that name without authority, and who use it unworthily. That name is sufficient to banish the powers of evil. Before the authority of the Priesthood of Jesus Christ, wicked spirits have to depart. Sickness can be banished. I have seen myself men raised up miraculously, by the power that was worked through that holy name. I have seen people who were struggling upon the brink of the grave, and seemed to be rapidly sinking into the darkness of that dread sepulchre, brought back to life and usefulness by the power of that great and mighty name. I have seen, by that power, boys and girls stand up and speak words full of fire and might—testimonies of mighty import to the people. I have seen wisdom take the place of ignorance, and throw all human knowledge into darkness, by comparison. I have seen men that were illiterate go out into the world, and there meet others that were learned, and argue with them upon the subject of the things of God, and show unto learned men their errors.

What is that power? Have you no instance in days gone by as to One in whom it was seen? Did not Christ Himself at the age of twelve go into the temple and there refute the doctors of learning of that day? And think you He cannot inspire others to do likewise to-day? Yes, by that power I have seen mothers bring about a greater change in their sick children than all the physicians, with their medicines and learned nostrums, could do. Surely, there is much connected with it. But all have not the right to use it. We must bring ourselves into a certain condition before we can use it. There is a certain authority placed within the hands of your city officers. If one of the officers, whose duty it is to guard the peace, sees some infringement of a law being committed, he takes the offender, by authority, with him, and places him in a dungeon; and if he himself be not able to quell the disturbance, he has the right to call upon all other citizens to co-operate with him in doing that. But before he has that authority, before he has the right to put on the uniform and the star, he must have been properly commissioned and appointed to that office; because if a man who has no such commission and no such appointment, should undertake to arrest an offender, he would in all probability be proceeded against for having himself broken the law. What have we to do in order that we may use the name of Christ with authority? We have to receive the favor of the Father and to exercise the Priesthood, which we have to obtain from those who have held it before us.

Do you not remember when Paul was going about in days of old, administering to the sick, causing disease to disappear, casting out evil

spirits, and testifying with words of might as to the great power that lay in the name of Jesus of Nazareth, that the people looked on with wonder at what he did? There was a man living in Jerusalem (time will not permit me to read the passages to you) one Sceva by name. He had several sons, and he thought it would be an excellent thing if these sons could get that power and use it. They noted the way in which it was done. It seemed indeed so simple to see some one place his hands upon the head of a sick person and say simply, "In the name of Jesus Christ, be healed;" or say to one who was then in the power of evil spirits, "In the name of Jesus Christ, be made whole, and you wicked spirits, in that same holy name, depart." There were no vague theological terms to be remembered, no particularly clumsy or complicated sentences to be analyzed and studied. A man could learn these words by hearing them once. So the seven sons of Sceva thought they would see if they could not use that power. And they found a man who was suffering from the attacks of wicked spirits, and they got all together and placed their hands upon him, and said, "We adjure you by Jesus"—and thinking, perhaps, there might be some mistake, said they, "that Jesus whom Paul preacheth." And the evil spirits within the man laughed them to scorn, and said, "Jesus we know, and Paul we know; but who are ye?" Who are you that come using that holy name without authority? And he leaped upon them with the power of Satan that was in him; and though he was but one, as far as human body was concerned, and they were seven, we are told that when they left that house they were all "naked and wounded." It is no light matter to use that holy name without authority and without due preparation. Then let us be careful in offering petitions unto our Maker for forgiveness of sins, or for any other purpose, that we do it in the name of Christ, and that we have the right, because of our humility and good deeds, to use that name.

May the Lord give unto us the power of obtaining forgiveness for sins. May He give unto us such favor at the throne of grace that whenever the attending angels come to our Maker with a petition from us, the Father will know that it can be granted, because we mean what we say. This is my prayer, in the name of Jesus Christ. Amen.

NOTTINGHAM CONFERENCE.

MINUTES of Conference held in the Temperance Hall, St. Ann's Street, Nottingham, on Sunday, April 3, 1892. There were present: Elder Jas. H. Anderson, of the Liverpool office; President Thomas Wheatley, Jr., and Elders John McQueen and George Black, of the Sheffield Conference; Elders John Bench, Harry Worley and Grant Y. Bullock, of the Birmingham Conference; Elder E. A. Stratford, of the Manchester Conference, and Elder Joseph Newbold, President of, and S. J. Jeppesen, Moses Thatcher, Jr., S. J. Robinson, Henry Harker, Wm. C. Hunter, John Holmes and J. E. Myers, Traveling Elders in the Nottingham Conference.

10:30 a.m. Singing. Prayer by Elder Robinson. Singing.

President Newbold made a few opening remarks, expressing his delight at meeting with so many of the Saints under such favorable circumstances, and praying that all might have a time of rejoicing in the blessings of the Lord.

Elder Bench said he had a divine testimony of the truth of the work in which the Latter-day Saints were engaged. All needful blessings were within their reach if they would live the religion they had espoused, for it possessed power to save, both in the life to come and in this life. He knew by his own experience and observation that the gifts of the Holy Ghost are with the believers, and that God acknowledges the administrations of His servants.

Elder Wheatley showed from the Scriptures that the Gospel of Christ consisted of a code of principles, obedience to which was required of the people before they became members of the Church of Christ. These principles began with faith in God, followed by repentance, that men may place themselves in a position to be recipients of the saving powers of the Gospel; then came the ordinance of baptism, which, when performed upon repentant believers by one who had received the authority to act in the name of the Lord, washed away their sins. It was not the mere act of immersion in the water, but the fact that it was an ordinance instituted by the Almighty for a special purpose, and when administered by one possessing divine authority it was of full force on the individual. The birth of the water was followed by the gift of the Holy Ghost, which would lead the believer into all truth. The Gospel which embraced these principles comprised the will of God relative to the inhabitants of the earth, and the Lord Jesus, who held the keys of that kingdom, declared in His sermon on the mount that it was not every one that said to Him, Lord, Lord, but those who did His Father's will who shall enter into the kingdom of heaven.

Elder Anderson said the Lord had declared that those who kept His commandments were blessed, for they had right to the tree of life, and should enter into the holy city; those who kept not His commandments would be assigned to a place without the walls. By an examination of the doctrines of which the Scriptures bear record as the teachings of the Divine Master, and a comparison of them with the teachings of the Latter-day Saints, both are found to be identical. They have been absent from among men, who have been in great confusion in religious matters, but are now restored in the everlasting Gospel. In ancient times the Savior and His servants called upon all the people to repent and be baptized, and in this day the same call has gone forth by the same authority.

Singing. Benediction by Elder Worley.

2:30 p.m. Singing. Prayer by Elder Stratford. Singing. The Sacrament was administered by Elders Burdette and Herod.

The authorities of the Church, of the European Mission, and of the Nottingham Conference were submitted to the vote of the Saints and unanimously sustained.

The statistical report showed 313 officers and members in the conference; since the last report, October 1, 1891, there had been 47 baptisms,

12 persons emigrated, 1 removed, 4 excommunicated, and 4 had died; 9 children had been blessed.

Elder Harker said it was to the interest of each individual to understand the Gospel for himself, that he may know how to live properly, for each will be judged on his own merits, according to the deeds done in the body. He exhorted all to conduct themselves so that when they are called upon to render an account to the great Judge they might receive the reward of the faithful and true.

Elder Hunter said that the Lord had declared that in order to be saved men must be baptized. The Apostle James tells us that faith without works is dead, and as the faith of Christ is a living, powerful faith, a dead faith has no part with Him, but is opposed to that which He teaches, for He is life and not death. The speaker exhorted the Saints to let their light so shine that their good deeds might be seen and their Father be glorified therein.

The congregation sang "Lord, accept our true devotion."

Elder Anderson said that that which was described by the Apostle Paul as the power of God unto salvation was the Gospel of Christ. It was the means of obtaining salvation in the presence of the Father. Men may devise other schemes, but the only Gospel that possesses the saving power of God is that which the Savior taught. By obedience to its laws and ordinances, and in no other way, can men enter the kingdom of heaven. The speaker pointed out the order of the Gospel laws, by which men and women could become partakers of the saving power of God, and exhorted the Saints to be diligent in spreading the knowledge of the truth.

Singing. Benediction by Elder Jeppesen.

6:30 p.m. Singing. Prayer by Elder Myers. Singing.

Elder Thatcher spoke upon the principle of baptism, and the declaration of the Lord that without the birth of the water and of the Spirit no man could enter the kingdom of heaven. Both were essential. The Savior Himself had to be born of water, and received that birth by the administration of the ordinance of baptism in the river Jordan. Then the Holy Ghost rested upon Him. He obeyed these laws and received these ordinances in their proper order, and those who sought to follow Him had His example clearly before them. He sought baptism at the hands of one having authority, and commanded all to do likewise, walking in all the laws of God.

Elder Newbold said the Apostle Paul had shown that a preacher could not fill that duty without being sent. Those who are servants of God are sent of Him, but those who call and send themselves are in their own service. It is because of this latter class that there are so many conflicting opinions on religious matters. The servants of God do not bring confusion. They teach the Gospel of Christ, the first principle of which is faith in Him. Those who believe on Him receive His words regarding the necessity of being cleansed from sin, therefore they repent and are baptized, as He commands, and receive the Holy Ghost through the laying on of hands. The speaker said he was about to return home, having been released from his missionary labors, and he wished to leave his tes-

timony with the people that he knew God had spoken from the heavens and had restored the everlasting Gospel. The Lord had called the Prophet Joseph Smith, and had committed to him the keys of the kingdom in these days, and the Elders of Israel were now proclaiming the divine message of the Gospel to the world. Those who received their testimony and obeyed the Gospel would be saved, but those who rejected them would be condemned therefor.

Elder Anderson said that when the Gospel was restored to earth it came in conflict with the views of the religious teachers of the age. But its force had been such that, although men opposed it, yet they became convinced of the eternal justice of its principles, and since its restoration we see the change that has been made in the position of the sectarian world. The creeds of darkness are giving way before the light of truth. The Saints should not fail to keep the commandments, that they may receive the blessings promised to follow the believers.

Singing. Benediction by Elder Holmes.

On Monday, April 4, a Priesthood meeting was held, at which the Elders made reports, and were instructed and encouraged in their duties. The report for the past six months showed: Tracts distributed, 18,256; villages tracted, 39; meetings held, 301; Church works disposed of, 89.

S. J. JEPPESEN, Clerk of Conference.

FACTS AND EVENTS.

A fight occurred near Butte, Montana, U.S.A., on April 9, between cowboys and cattle thieves, in which eight cowboys were killed.

By floods in Mississippi and Alabama, U.S.A., on April 7 and 8, great damage was done to property, and over one hundred persons drowned.

A dwelling house at Fort Madison, Iowa, U.S.A., was destroyed by fire on April 5. Two families, numbering nine persons, were burned to death.

Fighting took place in Zanzibar on March 18, between the forces of the British East African Company and the natives, in which about fifty persons were killed.

A quack doctor at Cimarron, San-Salvador, recently vaccinated twenty children for the prevention of small pox. Next morning sixteen of the children died, and the others lived but a few days.

The emigration from Europe to America bids fair to be unusually heavy this year, the record for March showing a large increase. On April 7, there were 5424 emigrants landed at New York—the largest number ever landed in one day—only six of them being Jews.

The loss in wages to the miners and others thrown out of work owing to the Durham coal strike is estimated at £250,000 a week; while the receipts of the Northeastern Railway, which formerly handled the coal mined in that district, have fallen off £170,000 a week.

A party of one hundred excursionists, on a small steamer at Point Pitre, off the island of Guadaloupe, on March 21, crowded to the side of the vessel next to the landing stage, as they were preparing to land. The weight on one side caused the vessel to capsize, and fifty persons were drowned.

Lieutenant E. A. Macdonald, of Ottawa, has been arrested by the military and will be tried before a court martial. He is accused of treason in having openly advocated the annexation of Canada to the United States, in a political manifesto which he issued to electors recently in his candidacy for a seat in the dominion parliament.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 18, 1892.

RECOGNITION OF AUTHORITY.

IN organizing His Church upon the earth, the Lord placed in it certain officers to be engaged in the work of the ministry, and to be associated with the perfecting of the Saints, that these may be brought to the unity of the faith, and thus be beyond the influences of conflicting doctrines and the craftiness of men who seek to deceive. In being called and ordained to their respective positions, these officers had conferred upon them the Holy Priesthood, or the authority from God to act in His name within the jurisdiction of the offices to which they were appointed. The highest of these offices is that which holds the keys of the Apostleship; as Paul says, God has set in His Church "first, Apostles." From that position down to Deacons are officers of various grades, who are assigned to certain quorums, and whose duties and powers are clearly defined by the revelations of God.

Within the particular sphere where they are called to operate, the actions of these officials are as valid and binding as if performed by the One whom they are appointed to represent, for they are done according to His law. If it is within the duty of any officer to administer any ordinance, the administration is by the authority of the Most High; if it is his jurisdiction to preside over and direct others in their labors in the ministry, then that direction is by the same authority. Of course, an officer cannot go beyond his jurisdiction, or his acts would cease to be official, because unauthorized.

The Lord having conferred His Priesthood upon those whom He places in position in His Church, it is incumbent upon all to recognize the authority thus given. He informs us that He "is angry with none save those only who do not acknowledge His hand in all things." This being the case, how necessary it is that due acknowledgment be given to the order of organization in the Church of Christ. The Saints—both those who hold the Priesthood and those who do not—should be especially careful in obtaining a thorough comprehension of this principle, that their inclinations may be in perfect harmony with the designs of the Almighty.

This principle of recognition of authority receives exemplification in the action of the Elders of Israel when they go forth to preach the Gospel to

the nations of the earth. They are called from their various avocations, many of them inexperienced in the labors of the ministry; but they recognize the authority of God by which the call is made, and respond thereto. The General Authorities in Zion indicate the part of the earth in which the labors of the missionaries are to be performed—a proceeding which is in accord with the order of the Church. "My house is a house of order, and not of confusion, saith the Lord." Continuing in the same line as the sending forth of the missionaries, those who represent the General Authorities abroad designate the particular local field in which the Elders are to labor; and the readiness with which the missionaries conform to this necessary order, no matter how difficult or discouraging the prospects may appear to be, show how willing they are to answer every legitimate call.

This is as it should be. Those whose duty requires them to have the general oversight of an extended field are also under the necessity of becoming acquainted with its wants as a whole; and if they are living in accord with the spirit of their calling they will certainly be in possession of the requisite information. Consequently they are better qualified to arrange the disposition of the laborers than are persons whose jurisdiction is confined in a more localized capacity. If all were left to make a choice of their own fields, there would be inextricable confusion. But that is not the rule of the Church; and it is almost universally the case that the Elders who are sent into the various parts of the earth, recognizing this law of order, would demur to exercising the privilege of choosing their own fields of labor, were it accorded to them. They realize that by the law which has been established in the Church for the preservation of harmony it is the function of those called to preside to appoint them to their labors, and individual preferences, if they exist, are laid aside, and the authority recognized by the cheerful acceptance of the appointment.

This exemplary action should be emulated in all the associations of the Saints, both in a family and in a Church capacity; for husbands and wives, parents and children, should be honored in their respective positions. When those who have been authorized to act as Deacons, or as Teachers, or in any other office in the Priesthood, are operating in their calling, the authority they possess should be recognized and honored as from God. And men who have received the Priesthood should be extremely careful to honor the sacred powers conferred upon them; they should be diligent in learning and faithful in performing the duties of the offices to which they are appointed, and should conduct themselves so that their actions will receive the approval of the Almighty; for "he that learns not his duty and shows himself not approved, shall not be counted worthy to stand," says the Lord. Those who manifest practical recognition of the legitimate exercise of authority, and of the responsibility of possessing the same under divine commission, will merit and receive the blessings of the kingdom of heaven.

J. H. A.

RELEASES AND APPOINTMENTS.—Elder Thomas Wheatley, Jr., is honor-

ably released from his labors as President of the Sheffield Conference, to return home.

Elder Jacob Grimm is honorably released from his labors in the Belgium Conference of the Netherlands Mission, to return home.

Elders L. W. Simmons and Albert Spencer are honorably released from their labors in the Holland Conference of the Netherlands Mission, to return home.

Elder DeWilton B. Card is released from his labors as Traveling Elder in the Birmingham Conference, and is appointed to preside over the Sheffield Conference.

Elder Rodney Hillam is released from his labors as Traveling Elder in the Leeds Conference, and is appointed to labor in the Liverpool office.

Elder Job Measom is released from his labors as Traveling Elder in the Norwich Conference, and is appointed to labor as Traveling Elder in the Nottingham Conference.

Elder Fred. H. Ottley is released from his labors as Traveling Elder in the Norwich Conference, and is appointed to labor as Traveling Elder in the London Conference.

IRISH CONFERENCE NOTICE.—On Sunday, May 8, Conference will be held at Belfast, Ireland. Meetings will commence at 11:30 a.m. and 6:30 p.m., in Dickson's Hall, No. 1 Independent Street.

RELIEF SOCIETY HISTORY.

[CONCLUDED FROM PAGE 237.]

THE Prophet Joseph also exhorted the sisters to sustain with their confidence, their faith and their prayers those whom God had appointed to lead; said the keys are about to be given to you that you may be able to detect anything false as readily as the Elders. If members of the society become corrupt, you must deal with them; the sympathies of the hearts of those in the Church have induced them to bear with those that were corrupt, in consequence of which all become contaminated. You must put down iniquity and by your good example provoke the Elders to good works.

If you do right, there is no danger of going too fast; resist evil and there is no danger; neither God, men, angels nor devils can condemn those that resist everything that is evil. As well might the devil seek to dethrone Jehovah as that soul that resists everything that is evil. You are now placed in a situation where you can act according to those sympathies which God has planted in your bosoms. If you live in accord with your privileges, angels cannot be restrained from being your associates. Women, if they are pure and innocent, can come into the presence of God. If we would come into the presence of God we must be pure. The devil has great power; his ways are deceptive. Do not be contentious, but let the weight of innocence be felt, which is more mighty than a millstone hung about the neck; meekness, love, purity—these are the

things which should magnify us. Iniquity must be purged out, then the veil will be rent and the blessings of heaven will flow down. After this instruction you will be more responsible. It is an honor to save yourselves ; all are responsible for themselves.

He then read the thirteenth chapter of Corinthians, "Though I speak with the tongue of men," etc., and said, do not be limited in your views with regard to your neighbors' virtues ; do not think yourselves more righteous than others. You must enlarge your souls toward others if you would do like Jesus, and carry your fellow creatures to Abraham's bosom. He had manifested long-suffering and we must do the same. "Though one have the spirit of prophecy," though one should become mighty and do great things, overturn mountains, and then should turn to eat and drink with the drunken, all former deeds would not save him, but he would go to destruction. As you increase in innocence, virtue and goodness, let your hearts expand ; let them be enlarged toward others ; you must be long-suffering and bear with the faults and errors of mankind. How precious are the souls of men ! The society is to get instruction through the order which God has established, through the medium of those appointed to lead, and I now turn the key to you in the name of God, and this society shall rejoice, and knowledge and intelligence shall flow down from this time ; this is the beginning of better days for you.

When you go home never give a cross word, but let kindness, charity and love crown your works. Do not envy sinners ; exercise mercy towards them. * * * Let your administrations be confined mostly to those around you. As far as knowledge is concerned, it may extend to all the world. But your administrations should be confined to the circle of your acquaintance, and more especially to the members of the society. Those ordained to lead the society are authorized to appoint officers as the circumstances shall require.

If any have a matter to reveal let it be in your own tongue. Do not indulge too much in the gift of tongues, or the devil will take advantage. You may speak in tongues for your comfort. But I lay this down as a rule, that if anything is taught by the gift of tongues it is not to be received for doctrine.

President Smith then gave instructions respecting women administering to the sick by the laying on of hands ; said it was according to revelation ; he never was placed in similar circumstances, and never had given the same instruction.

At the ninth Relief Society meeting, May 26, the Prophet read the fourteenth chapter of Ezekiel, and said the Lord had declared by that Prophet that the people should stand for themselves and depend on no man or men in the state of corruption in the Jewish church, and that righteous persons could only deliver their own souls. Applied it to the present condition of the Latter-day Saints. If the people depart from the Lord they must fall ; they were depending on the Prophet ; hence there was darkness in their midst.

He had two things to recommend to the society. Be guarded in your speech ; no organized body can exist without giving heed to this caution.

All organized bodies have their peculiar evils, weaknesses and difficulties; the object is to make those not so good to be equal with the good, and ever hold the keys of power, which will influence to virtue and goodness. When you chasten and reprove, never mention it again; then you will be established in power, virtue and holiness, and the wrath of God will be turned away. God designs to save the people out of their sins. Jesus said: "Ye shall do the works which ye see me do." These are the grand keywords for the society to act upon.

The tenth meeting was addressed by Bishop N. K. Whitney, President Joseph Smith being present.

At the eleventh meeting, June 8, President Joseph Smith said: It grieves me that there is no fuller fellowship; if one member suffers all feel it; by union of feeling we obtain power with God; Christ said He came to call sinners to repentance and to save them. Christ was condemned by the self-righteous Jews because He took sinners into His society; He took them upon the principle that they repent. Nothing is so much calculated to lead people to forsake sin as to take them by the hand and watch over them with tenderness. The nearer we get to our Heavenly Father the more we are disposed to look with compassion on perishing souls. I say to this society, if you would have God have mercy on you, have mercy on one another. How mildly the Savior dealt with Peter, saying, "When thou art converted, strengthen thy brethren;" at another time He said to him, "Lovest thou me? Feed my sheep." The society is not only to relieve the poor, but to save souls.

The sixteenth meeting was held in the Grove, August 31, 1842. After relating recent difficulties he had encountered while being hunted by his enemies, he said the Relief Society has taken an active part in my welfare, in petitioning the governor in my behalf. These measures were necessary, and your influence helped to bring about my redemption from the hands of my enemies; I have come here to bless you. The society has done well; their principles are to practice holiness. God loves you, and your prayers shall avail much; do not cease to let them ascend to God in my behalf. The enemy will never get weary. I expect he will array everything against me; I expect a tremendous warfare. He that will war the Christian warfare will have all the angels and all the powers of darkness continually arrayed against him.

A few things had been manifested to him during his absence respecting baptism for the dead, which he would communicate next Sabbath if nothing should occur to prevent it. He then offered a fervent prayer to God in behalf of the society. After the transaction of some business, in the adjustment of which President Smith offered counsel, he said he had one more remark to make respecting baptism for the dead, which must suffice for the present and until he had the opportunity to present the subject at greater length. All persons baptized for the dead must have a recorder present, that he may be an eye-witness to testify of it. It will be necessary in the Great Council that these things be testified of. It should be attended to from this time. If there is any lack it may be at the expense of our friends.

This was the last Relief Society meeting that President Joseph Smith attended.

During the two years' administration of President Emma Smith and her associates, visiting sisters were appointed to search out the needy, to find work for the able-bodied, to receive contributions and to report conditions. The labors of the society were extended to the four wards of the city. Twelve hundred and seventy-six names were enrolled as members. The recorded receipts were \$415.24.

The following is a summary of an article prepared by Sister E. B. Wells on the work of the society after the days of Nauvoo: When the Saints left Nauvoo the meetings were necessarily discontinued, but the institution was never lost sight of. Vilate Kimball, Mary Ann Young and Elizabeth Ann Whitney, among many others, accomplished a noble work in ministering to the afflicted, and as soon as a settlement in this valley was effected, the sisters had temporary societies in several wards, and their work was carried on. In 1855 President Young called upon the Bishops to organize the Relief Society, and Eliza R. Snow was called to assist in this work, with Zina D. Young as counselor. The coming of Johnston's army again interrupted the work for some time, but as soon as order had been restored, a permanent organization was effected throughout the several Stakes of Zion.

Sister Eliza R. Snow was president over all the Relief Society branches in Zion, and on June 19, 1880, Zina D. Young and Elizabeth Ann Whitney were elected counselors, Sarah M. Kimball secretary, and M. Isabella Horne treasurer. On July 14, these officers were ordained by President John Taylor.

In June, 1882, the Deseret Hospital was established at Salt Lake City, with Sister Snow as president.

Sister Romania B. Pratt compiled the following sketch of the administration of the society subsequent to 1887: After the death of Sister Eliza R. Snow, which occurred December 5, 1887, Sister Zina D. Young, who had been her first counselor, took charge until the semi-annual conference of the Church, April 8, 1888, when President John Taylor appointed her to preside over the Relief Society.

Apostle Franklin D. Richards, after the authorities of the Church had been presented, said: "Our late lamented Sister Eliza R. Snow has been president of the Relief Society ever since its organization in these mountains, and has labored with unexampled diligence for its welfare and advancement. Her death now leaves the organization without a president. Sister Zina D. Young was her first counselor. It is now moved and seconded that she be made president." Sister Young was unanimously sustained.

October 11, 1888, President Zina D. Young chose as her first counselor Jane S. Richards, as her second Bathsheba W. Smith, and corresponding secretary Emmeline B. Wells. They were set apart under the hands of the First Presidency of the Church.

The central board of the Relief Society was then fully organized as follows: President, Zina D. Young; first counselor, Jane S. Richards; second counselor, Bathsheba W. Smith; secretary, Sarah M. Kimball; assistant secretary, Romania B. Pratt; corresponding secretary, Emmeline B. Wells; treasurer, M. Isabella Horne.

One of the most notable features of progress of the Relief Society was the inauguration of annual and semi-annual conferences for women, where special instruction peculiar to their work could be given by the president and her counselors and other experienced women, and where verbal reports could be made by the presidents of stakes and societies or their representatives. Each society, through these privileges, is enabled to receive the benefit of the combined wisdom and intelligence of the whole.

The first general conference of the Relief Society convened in the Assembly Hall, Salt Lake City, on Saturday morning, April 6, 1889, President Zina D. Young presiding. Sister Young wrote an eloquent address, which was read by Sister E. B. Wells. It consisted of special instructions upon the duty of women as wives and mothers, and upon Relief Society work.

The next conference, the semi-annual of the Relief Society, was held in the Assembly Hall, Salt Lake City, October 7, 1889, Zina D. Young presiding. There were two sessions.

April 7, 1890, the first annual conference convened in the same place, and held two sessions, President Zina D. Young presiding.

October 7, 1890, the second semi-annual conference convened in the Salt Lake Assembly Hall, and held two sessions, President Zina D. Young presiding.

April 7, 1891, in the Tabernacle, in Salt Lake City, the second annual conference of the Relief Society was assembled, President Zina D. Young presiding.

October 7, 1891, the third semi-annual conference was held in the Assembly Hall, President Zina D. Young presiding.

The amount expended in charitable work during the years 1888-89-90-91, in Utah, Idaho, Colorado, Arizona, Sandwich Islands, London and Canada was \$70,892.04. There are over 400 branch societies, with a membership of about 25,300. Besides gathering and dispensing this vast amount of means, the Relief Society has organized and managed many enterprises, called home industries, such as the women's co-operative store, and millinery parlors and dressmaking establishments. Many societies have built and own their own halls and wheat granaries. When we consider the many thousands of the poor and needy that have been comforted, fed, clothed and kept warm, the scope and industry of the Relief Society organization can in a measure be realized.

President Zina D. Young, her counselors, and other sisters travel extensively among the Stakes, organizing new societies and instructing in the work. They have been indefatigable in their labors and the fruits thereof are seen in every part of the Church which has been blessed by their presence.

UTAH NEWS.

(Summarized from Territorial papers.)

Two convicts, Edward Jones and Harry Simpson, escaped from the penitentiary on the night of March 17, by scaling the wall.

Gus Erickson, of Ogden, was thrown out of a wagon by a runaway, on March 18, and received injuries which resulted fatally.

The new judicial district—the fourth—created by the Territorial legislature, comprises the counties of Weber, Box Elder, Cache, Rich and Morgan.

The trial of United States Marshal Parsons, on a charge of permitting gambling in a house owned by him in Salt Lake City, resulted, on March 8, in a verdict of not guilty.

Dr. George W. Foster, of Salt Lake City, has sued the *Herald* for \$50,000 damages for alleged libelous articles reflecting upon the social and professional capacities of the doctor.

Theodore F. Samuelson, late assessor and collector for Provo City, committed suicide on March 21, by cutting his throat. It is said the cause was despondency resulting from financial difficulties.

Two fatal accidents occurred in Cache Valley on March 19. At Hyde Park, Peter Christopherson was killed by the caving of a gravel bank, and at Richmond, Chris. Johnson was accidentally shot while duck hunting.

The Salt Lake *Tribune*, which published a number of libelous articles about Attorney Jesse B. Barton during the municipal campaign of 1890, has made a complete retraction of every accusation against Mr. Barton. The institution of a libel suit and the fact that anti-"Mormon" sympathies could not be enlisted in the courts against Mr. Barton were the causes which induced the libelous *Tribune* to recant.

C. A. Hall, president of the organization known as the "Church of Christ," commonly called "Hedrickites," whose headquarters are at Independence, Missouri, lectured in the Salt Lake Assembly Hall on March 20. His subject was the consideration of the claims of Joseph Smith, head of the Reorganized Church, as successor of his father as Prophet, Seer, and Revelator of the Church. Mr. Hall showed that these claims were without foundation in truth.

In its issue of March 23 the Salt Lake *Herald* makes an assault upon the petition for amnesty to "Mormons," saying that "the proceedings do not have a proper, straightforward appearance." The *Deseret News* of the same date points out that all things connected with the petition were conducted in a straightforward manner. The signers presented the case from their own standpoint, and never circulated the petition, or intended it for circulation, for public signatures. Chief Justice Zane and other federal officials offered to endorse it, and their offer was accepted.

Elder A. O. Smoot, President of the Utah Stake, addressed the people of Provo on March 13, and gave them some sound advice about controlling themselves in political controversies so that ill feeling would not be engendered. In the course of his remarks he said: "I wanted to say to the people that politics has been the cause of many bitter things being said, which have resulted in much bad feeling. Our local papers here, and all the party papers, have let themselves loose to abuse each other. They have no scruples of telling what is not the truth to give coloring to their partisan views. It is perfectly right to vote for whom we please, but it is not our prerogative to lie about each other. This was not the teaching of the Prophet Joseph, though the papers will probably tell you so, for both sides quote from him to prove he was either a democrat or a republican. I think I was as well acquainted with the Prophet Joseph as any one living, and I want to say that he was a member of no party. He was far above either party. He embodied his views in a little pamphlet which is within your reach, and you can read it for yourselves. It grieves me therefore to see him dragged from his grave and introduced into politics these days."